

118?

CHARM AGAINST FEVER

Album #

P.Princ. 3.159

provenance unknown

late III

New Jersey, Princeton University Library, AM 11230. Ed.pr. B.M. Metzger in Johnson and Goodrich (1942); Metzger, *Studies in the History and Text of the New Testament*, 89-94 (rp. *Historical and Literary Studies* 104-110 with pl. 1B); **Suppl.Mag.* 1.11. Hengstl, *Griechische papyri aus Ägypten*, 172ff, no. 70; trans. R. Kotansky in Betz (ed.), *Greek Magical Papyri in Translation*, LXXXVIII. VH 968; LDAB 1998.5569.

Single sheet, 6 (B) x 14 (H) cm. Complete on all sides. Folded and rolled originally so as to fit in a cylinder for carrying; four vertical and four horizontal creases are visible. The papyrus has cracked along the vertical fold lines, most severely on the centre fold. Recto (→): mirror images of letters caused by folding (thus not a palimpsest, as thought by ed.pr.; see *Suppl.Mag.* 1, p. 30). Rapid unskilled hand, some letters written cursively with occasional ligaturing; dated late III or early IV by ed.pr. and in *Suppl.Mag.* *Nomina sacra*: ἄγγελοι (9) uncontracted. Verso: blank.

	ζαγουρηπαγουρη	
	αουρηπαγουρ	
	γουρηπαγου	
	ουρηπαγο	
5	υρηπαγ	
	ρουπα	
	ηπ	
	*	
	κύριοι ἄγγελοι	Master angels
10	καὶ ἀγαθοὶ παύ-	and good, rid
	σατε Διαν ὄν	Dias, whom
	ἔτεκε [Σ]οφία	Sophia bore,
	ἀπὸ τ[ο]ῦ συνέ-	of the fever
15	χοντος αὐτὸν	gripping him,
	πυρετοῦ ἐν τῇ	on this
	σήμερον ἡμέρα	present day,
	ἐν τῇ ἄρτι ὥρα	this very hour,
	[ἡ]δῆ ἡ]δῆ τα-	now, now, quick-
	[χὺ τα]χὺ.	ly, quickly.

1 ζαγουρ[η] ed.pr. 2 αγουρηπαγουρ ed.pr. 6 ρηπα ed.pr. 8 'Magical sign' *Suppl.Mag.* Ligature of η and π? ed.pr. 10 καὶ ed.pr. αγαθη pap. 10-11 παυσαται pap. 11 [. .]διαν ed.pr. offering as alternatives for δι, δρ, αρ or λι 12 ἔτεκεν ed.pr. 13 τ[οῦ] ed.pr. 13-14 σ corr. from ἀνέ-χοντος ed.pr.

Designed to be worn as a phylactery, the secret words with which the text begins (cf. PGM V 479ff; XXXVI 309, 350; cf. *Suppl.Mag.* 1n.) are written βoτρoυσειδῶς ('like a bunch of grapes') to prefigure the diminishment of the fever. They may be derived from Aramaic words (*Suppl.Mag.* 1n.). For the unusual κύριοι ἄγγελοι cf. ARW 12 (1909) 38, ll.5f; PGM XXXVI 45, 246.

Although angels are found in non-Judaic contexts (see e.g. Mitchell, 46), their link with magic was seen by Celsus as typical of Judaism (Or. *C.Cels.* 1.26, 5.6). The Pharisees in particular affirmed angels against the Sadducees (Acts 23:8). The Essenes swore not to divulge the angels' names (Jos. *BJ* 2.8.7), which are common in the magical papyri, and clearly of Hebrew derivation. But the Talmud (B. Berachoth 13a) forbids the worship of angels. In spite of Col. 2:15, Justin Martyr (1 *Apol.* 65.5, 14; *Dial.* 93.2; 127.4) reveres an army of 'good' angels around the Son (cf. Acts 7:42), but Origen (*C.Cels* 5.4) allows prayer to neither, and defends the Jews too against the charge of angelolatry. A Christian cult of Michael is first attested in Phrygia in III (cf. Mitchell, 46), perhaps an outgrowth of the Colossian cult of angels (Col. 2:16-18).

J. Michl, 'Engel I-IX', *RAC* 5 (1962) 53-258; S. Mitchell, *Anatolia. Land, Men and Gods in Asia Minor*, vol. 2 (Oxford 1993); M. Simon, 'Remarques sur l'angélatrie juive au début de l'ère chrétienne', *CRAI* (1971) 120-134, repr. in *Le Christianisme antique et son contexte religieux*: scripta varia, vol. 2 (Tübingen 1981) 450-64.